

# A BRIEF DIALOGVE,

Concerning preparation for  
*the worthy receiving of the Lords*  
SUPPER.

*Taken, for the most part, out of*  
the ten Sermons of Mr. I. DOD,  
and Mr. R. CLEAVER, touch-  
*ing that Subject.*



LONDON:

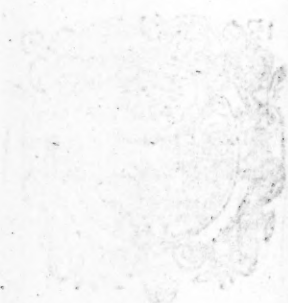
Printed by *Thomas Harper* for *John*  
*Harison*, and are to be sold by *Henry*  
*Overten*, at his shop in *Popes-head*  
*alley*, neere *Lombard-street*.

1633.

A, B, R, T, E, F, F, E, D  
DIALOGUE

Concerning Preparation for  
the most judicious of the Law  
2 V P P E R

Taken for the most part  
the ten years of the 17th  
and 18th of Charles II.



LONDON  
Printed by T. B. at the  
Hart's and at the  
Globe in St. Dunstons  
Lane 1711



# A DIALOGVE

of Preparation to the Lords

SUPPER.

*Question.*

What is the Lords Supper?

*Answer.*



It is a Sacrament of the Mat. 26. 28  
eternall Covenant, where  
by through the use of bread  
and wine rightly administered, and faith-  
fully received, the soules of them that are  
ingrafted into Christ, are spiritually nou-  
rished unto eternall life. Ioh. 6. 27.  
34. &c.

*Q.* What then is required of those that  
will bee partakers of this heauenly food  
at the Lords Table?

*A.* They must be prepared as meet  
guests for such a banquet.

Mat. 22. 12  
I. COR. 11.  
38.

*Q.* For the better attaining to this pre-  
paration, how many things are there to  
be considered?

*A* 3

*A.* Three

## A Dialogue of preparation

A. **Three**: first, what is to be done before the parting of it: secondly, what at it: thirdly, what after it.

Q. What is it that must be done before?

I Exami-  
nation.

A. There must be, first, an examination how fit we are to receive: secondly, a premeditation of the benefits that we are to receive: thirdly, a faithfull and fervent prayer for Gods blessing upon our examination, premeditation, and receiving.

Q. Of what points are we to examine our selves?

A. First, in generall, whether we be of the number of the faithfull, and have in vs the life of grace: for otherwise we are utterly unfit to be partakers of the Lords Supper, which is appointed for food to continue spirituall life where it is, and not to worke it where it is not: to be for nourishment unto Gods childezen, but for the bane & destruction of dogs and swine, that dare presume to meddle with the same. Secondly, we must examine our selves more particularly.

Q. Concerning what matters?

A. Whether wee haue attained unto a competent measure of Repentance, knowledge, faith, and loue: which if we  
can



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can finde in our selues, we may resolve our hearts in that point of generall examination, & conclude that we are within the covenant of grace, and haue communion with Christ Iesus, & therefore are in state to be communicants at his Table.

**Q.** How should we try our selues in the matter of repentance?

**A.** We must examine, first, whether we haue at any time carefully <sup>I Repen-</sup> ~~asked~~ <sup>tance.</sup> our hearts and behauior, to find out as many of our corruptions as possibly we could. Secondly, whether we haue been, and are heartily sorrowful for the same. Thirdly, whether we haue rightly confessed them before the Lord, with an earnest desire of the pardon thereof. Fourthly, whether we purpose and resolve for ever hereafter (through Gods gracious assistance) to refozme both our hearts and wayes.

**Q.** Is there any necessity of that searching of our selues?

**A.** Yes verily: for otherwise we shall be sound hidens of sins, which hindreth all true prosperitie, and argueth plainly that there is in vs a loue of iniquity, and abundance of hypocrisie, to w<sup>h</sup>ich keepe vs from reaping benefit by the word of sacrament

<sup>I</sup> Searching.  
See the  
Sermon  
Pro. 28. 13.  
Doct. 1.  
Job. 20. 12.

## A Dialogue of preparation

**Q.** Whereby should we try our selues to the intent that we may come to a more full and particular sight of our corruptions?

**A.** By the Law of God, which is the true touchstone: examining our selues by euery Commandement, that so we may discerne, if not all, yet the most part of the corruption of our Soules, and errors of our lines: and for our more orderly proceeding herein, wees may be this direction following: wherein are set downe the chiefe heads of most of the finnes against euery Commandement.

### Sinnes against the first Commandement.

**A**theisme, which is when men either  
If any do desire proofes of Scripture for these particular sins mentioned, he may vie the helpe of Mr Dods Booke on the commandement.

think there is no God, or like as if there were no God.

2 Idolatry: which is, the hauing of a false god.

3 Ignorance, incapablenes of knowledge, errors, and heresies.

4 Forgetfulness of good things, especially of those that most concerne vs, and chiefly at that instant when we should make vse of them Secondly rememb'ring of euill things; especially of those that most

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most corrupt vs : and chiefly then, when we should be most free from the thought of them.

ments or  
of the  
*True watch*  
where ma-  
ny of these  
are touch-  
ed.

5 Unwillingnesse unto good things, principally to the best:readines unto and wilfulnesse in euill, especially the worst. Secondly, impatience vnder crosses.

6 Distrust of Gods power, mercy, promises, and providence, whence carnall feares are wrought and cherished, & the true feare of God is expelled & banished.

7 Presumption vpon Gods mercy.

8 Carnall confidence in wit, learning, wealth, strength, friends, &c. thinking our selues the better, & more safe simply for them: whence ariseth pride and security.

9 Too much loue of euill: as also of our selues, our friends, our pleasures, profit, credit, &c. Secondly, too little loue of God, and of goodnesse, of Gods seruants, and seruices.

10 Hatred of God and goodnesse. Secondly, want of hatred against our owne, and others sinnes.

11 Abundance of worldly sorrow, shame, and discontentment. Secondly, want of spirituall griefe, and indignation against our owne and others transgressi.

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gressions. Thirdly, not lamenting in the calamities of Gods people, private, publicke.

12 Immoderate carnall mirth: too little spirituall ioy.

13 Hardnes of heart, benumbednes of conscience: or hellish terrozs and accusations, proceeding from doing things either without, or against the rules of the Word.

### Sinnes against the second Commandement,

1 **B**ase and unwarranted conceits of God, as when we frame any image of him in our minds.

2 Worshipping of images.

3 Adozation of Angels or Saints, obsequing holy dayes in deuotion to them, swearing by them, &c.

4 Approbation of Idolatry by presence, speech, gesture, silence, keeping of superstitious reliques or monuments, keeping company with Idolaters, &c.

5 Neglect of any of Gods ordinances as of preaching, hearing, reading, meditation, conference, the vse of good books, and

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of good company, of private and publicke prayer, fasting, making of vows, &c.

6 Superstitious fasting, rash vows, breach of lawfull vows, abuse of lots, &c.

7 Want of sorrow for being borne of idolatrous forefathers.

### Sinnes against the third

#### Commandement.

**P**rofeſſion ſoynd with prophane-  
neſſe, whereby Gods name is diſho-  
noured.

2 Abusing of Gods word: firſt, by ſcru-  
leſſe ſpeaking of it: ſecondly, framing teſts  
out of it, or againſt it; thirdly, maintain-  
ing of ſinne by it: fourthly, applying it to  
charming, &c.

3 Abusing the names or titles of God:  
firſt, by admiration, as by ſaying in our  
common talke, Oh Lord, Oh Jeſus, &c.  
Secondly by curſing, &c.

4 Swearing vainly, outrageouſly, and  
faulſely, &c.

5 Blaſpheming.

6 Taking a lawfull oath without due  
reverence and conſideration.

7 Praying without faith, feeling, re-  
verence, ſervency, not waiting for an-  
ſwer,

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answer, &c. Asking eail things: aiming more in our requests at the relieving of our necessity, then at the advancement of Gods glory.

8 Hearing, reading, meditating, conferring, singing of psalmes, and receiving the Sacrament without preparation, attention, reverence, delight, and profit.

9 Light passing over of Gods great works, of creation, preservation, redemption, as also of other his mercies & judgments.

10 Abuse of our Christian liberty, to the hardening, insinering, perverting, & ingrieving of any.

### Sinnes against the fourth Commandement.

**N**eglect of preparation for the Sabbath before it come, and of fitting our hearts for holy services when it is come.

2 Profane absence from, or unfruitfull presence at Gods ordinances.

3 Excessive eating and drinking, which causeth drowsynesse, & unfitnesse for Gods worship.

4 Doing

to the Lords Supper.

4 Doing any ordinary worke of our calling.

5 All recreations which distract.

6 Vaine and worldly speeches, and thoughts.

7 A secret desire that the Sabbath were over.

8 Neglect of calling our selves, to others to a reckoning after holy exercises.

9 Giving liberty to our selves in the night before the whole Sabbath be ended.

Sinnes against the fift Commandement.

Sinnes of all inferiours in respect of their superiours.

**I** VVant of reverence inward, or outward: secondly, neglect of prayer: thirdly, of humble submission:

Sinnes of all Superiours.

First, want of love: secondly, failing in prayer: thirdly, in giving good example.

Sinnes of children in respect of their Parents.

1 Disobedience.

2 Spurning at their Parents corrections, though blameworthy.

3 Con-

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3 Contemning them for any defect of body or minde.

4 Unthankfulnesse in not relieving them, not standing for their deserved credit, &c.

Sinnes of parents.

1 Negligence in not instructing their children betime.

2 Not correcting them till it be too late, or doing it with bitternesse without compassion, instruction, and prayer.

3 Giving them ill example.

4 Neglect of bringing them up in some lawfull calling.

5 Not bestowing them timely, and religiously in marriage.

6 Light behauiour before them, and too much familiarity with them, whereby they become vile in their eyes.

7 Louing beauty, or any outward parts more then Gods Image in them.

8 A sinne peculiar to the mother is refusing to nurse them.

Seruants sinnes in respect of their Governours.

The three first sins of children may be in seruants, as also these that follow.

1 Idlenesse in their calling.

2 Un



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- 2 Unthriftines & unfaithfulness in dealing with their Masters goods & affaires.
- 3 Stealing, priuy defrauding of them.
- 4 Epe service.

Diuers sins of Parents are found in Masters, as these that follow.

1 Unadvised entertainment of unskill servants.

2 Not vsing religious exercises with them: not admonishing nor correcting them, or doing it in an ill manner: grieving more when they faile in their businesse, then when they are slacke in Gods service.

3 Not recompencing their labours by giuing them a due rewarde when they are with them, & when they part from them.

4 Neglect of them in sicknesse: without stopping of their wages for that time.

5 Not relieuing them (if they be able) in their age, who haue spent their youth in their service.

## Sinnes of the wife in respect of her Husband.

1 Fassing in reuerence, which appeareth in forward looks, speeches, or behaviour.

2 Disobe-

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### 2 Dillectence in the smallest matters.

#### Sinnes of the Husband.

- 1 Not dwelling with his wife.
- 2 Neglect of edifying her by instruction and example.
- 3 Denying her comfortable maintenance, and employment.

#### Sinnes common to them both.

- 1 Want of love.
- 2 Betraying one anothers infirmities: disclosing each others secrets.
- 3 Jealousie. 4 Contention.

#### Sinnes of the people in regard of their Ministers.

- 1 Disobeying and opposing against their doctrine.
- 2 Denying them competent maintenance.
- 3 Not standing for them when they are wronged.

#### Sinnes of Ministers.

- 1 Slacknesse in preaching.
- 2 Unprofitable or hurtfull teaching.
- 3 Giving ill example.

#### Sinnes of Subjects.

- 1 Rebellion. 2 Refusing to pay dues.
- Sinne

to the Lords Supper.

Sinnes of Magistrates.

1 Carelesnesse in establishing and promoting true religion.

2 Of maintaining peace, and prouiding that Malefactors may be punished, and well doers be encouraged.

Sinnes of inferiours in gifts or age.

1 Not acknowledging, nor reuerencing, nor imitating the graces of their superiours.

2 Despising of the aged.

See the sinnes of superiours in gifts or age, in the very beginning of the fifth Commandement.

Sinnes against the sixth Commandement.

**R** 1 Changer, enuy, hatred, and malice.  
2 Bzawling, reuiling, thzeatning, and prouoking of others.

3 Fighting.

4 Cruelty in punishing, oppression, &c.

5 Furthering of our selues or others, or consent thereto.

6 Immoderate worldly sorow: neglect of physicks, or wholesome diet, & exercise in sursetting & drunkenness; all which are enemies to the health and life of man.

7 Cruelty to our owne, or others souls.

B

Sinnes

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Sinnes against the 7. Commandement.

1 **A** Dultery, fornication, incest, rape, Sodomie.

2 All wantonnes, secret or open, alone or with others.

3 Nocturnall pollutions, and lustfull dreames, &c.

4 Unholy marriages, in regard of religion, age, nearnesse of blood, want of parents consent, &c.

2 Abuse of the marriage bed, not observing the time of { natural separation  
Lew. 28. 19.  
solemn humilitie.

6 Flourishing of the causes and occasions of wantonnesse, as impure lusts, forgetting, drunkennesse, idlenes, lascivious apparel, society with lascivious persons, lewd bookes, songs or speeches, wanton looks, pictures, stage-plays, dauncing, dalliance, &c.

7 Wearing apparel contrary to our sex.

8 Unlawfull divorce.

Sinnes of the eight Commandement.

**C**ovetousnesse, and all desire of our neighbours goods, albeit through feare or shame we cannot get them.

2 Church-

to the Lords Supper.

- 2 Church-robbing.
- 3 Robbing of our selues by wastfullnes in diet, apparell, gaming, &c. by idlenesse, vnaduised societie, nigarditnesse, &c.
- 4 Robbing of others, taking away the smallest things: first by fraud: secondly, by charitable inclosure: thirdly, dealing wrongfully with the goods of the deceased: fourthly, deceit in buying & selling: fifthly, withholding either things committed vnto vs, or things found, lent, earned, or other wise due.

5 Not making of restitution:

6 Counselling, or consenting to others in theft.

Sinnes against the ninth Com-  
mandement.

1 False witness bearing, in publike or priuate, or consent therunto.

2 Ratling, spreading abroad, or listening to false reports of tale-bearers.

3 Rash suspicion, hard iudging, interpreting things in the worst sense.

4 Aggravating and discovering others infirmities without care of their credit, others edification, or our owne good.

5 Flattery.

B 2

6 Lying,

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6 Lying, though in iest, ope to a good end

7 Boasting.

8 Inurious charging of our selues to be hypocrites in time of temptation.

9 Want of care, of our owne, and others good name, that God might haue more glory.

The breach of the tenth Commandement : by

**M**ultitudes of euill thoughts and motions against our neighbours, and scarcitie of such as are good.

**Q.** When we haue attained to a particular sight of our many and grieuous iniquities and transgressions, what is further to be done for vs?

**A.** We must laboz to bring our hearts to true sorrow & contrition for the same.

**Q.** What vse is there of that?

**A.** It is requisite in diuers respects: it being a speciall meanes to purge our soules from the pollution of sin, to moue the Lord to haue compassion on vs, and plentifully to poure downe his mercies upon vs, without which, it is certaine there is no sound repentance in vs, nor mercy to be expected from our God.

**Q.** Sith

Dan. 9. 19.

2 Godly sorrow.

See the

Sermon

on Isa. 1.

Doct. 1.

Lam. 4. 8, 9.

Ier. 4. 14.

Ioel. 2. 13.

Zec. 12. 20.

Chr. 13. 8.

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**Q.** Shew it is so necessary, shew mee how it may be gotten.

**A.** First, we must beseech the Lord, (from whom proceedeth every good and perfect gift) to worke it in our hearts.

Secondly, we must vse all good helpes to stirre vp our selues therunto: as,

First, to call to minde the multitude, Neh. 9.  
and grieuousness, and offensiuensse of  
our sinnes, together with our long conti-  
nuance therein: aggramating them by eu-  
ery circumstance to make them more ob-  
ious to our selues.

Secondly, to go to the house of mour-  
ning, and to make vse of enery stroke of  
God, as well vpon others, as our selues.

Thirdly, not onely with patience to en-  
dure, but with earnestnes to intreat, and  
with gladnes to accept of the help of such  
as haue broken hearts themselves, and so  
are more able and skillfull to pierce and  
wound the soules of others.

Fourthly, when by our owne sitting,  
and others faithfull dealing, our hearts  
are touched with some remorse, let vs se-  
riously and thoroughly ponder vpon the in-  
finite mercy of God the Father, imagining  
his Sonne, and of Christ Iesus imagining  
him,

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himselfe for vs, who by reason of our sin-  
ners deadly enemies unto him: the consi-  
deration whereof cannot but moue our  
hearts to relent; vniuersally they be altoge-  
ther sinny, and hard as Adamant.

**Q.** when our hearts are touched with  
inward griefe for our speciall corrupti-  
ons, what is to be done in the next place?

**A.** We must bring them in an holy  
confession befoze God.

**Q.** What motives are there to induce  
vs so to do?

**A.** Diuers: for first, without this there  
is no promise of pardon of sin, nor indeed  
any goodly sorrow, or sound repentance  
for sinne.

Secondly, this is a sovereign prefer-  
ence against relapses, as may be seen  
in David, Peter, and Paul.

Thirdly, this is an effectfull means  
to quicken our hearts unto prayer.

Fourthly, hereby God is much glory-  
fied in his Truth, Mercy, and Justice.

**Q.** Seeing this acknowledgement of  
sinne is so needfull, declare how it must  
be performed.

**A.** These rules must be obserued there-  
in. First, that it proceed from a good root.

viz. I. From

3 Confes-  
sion.

See the

Serm<sup>o</sup> on

Pro. 28.

Doct. 1.

2. 14. 19.

3. Sam. 24.

12.

Dan. 9. 19.

Neb. 1. 1, 6.



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1 From an bitter hatred of sinne : not from wearinesse under the Crosse. as in Pharaoh, nor from some sudden passion, as in Saul.

2 From hope of mercy : for if that bee *2 Sam. 14.* wanting, we shall neuer rest on God for pardon. *18.*

Secondly, that it may be made in a good manner. viz.

1 Heartily, and sincerely, not colaly and hypocritically.

2 Particularly, and with enumeration of our speciall and most beloved sins, as *1st. 31. 19.* in Paul and Ezra.

Q. What will follow vpon such a confession?

A. A desire of reformation, and a full purpose to abandon the allowance of every infirmity, and the practise of every grosse sinne. *4 Reformation. See the Sermon on Prou. 28. Doct. 3. 1st. 19. 18.*

Q. How may this reformation be attained vnto?

A. First, we must constantly and carefully amoue all the occasions of sinne, and be most zealous of our selues inners we are most prone to be overtaken.

Secondly, we must conscionably and continually be all the meanes of godnes.

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Thirdly, when we are overtaken through infirmity, we must presently and heartily lament our fall, and seek a reconciliation.

Fourthly, if these meanes prevaile not, we must binde our selues by a solemne voto to strine against our principall sins, and most dangerous corruptions.

Q. What other notes are there besides these already spoken of, whereby we may be assured that our repentance is sound, & that our hearts do not deceive vs therein?

A. These following: First, if we be vniuersall in our obedience, desiring to practise or forbear whatsoeuer God would haue vs: next giuing a dispensation to our selues for the committing of any sinne, or for the omitting of any duty, but disliking all manner of euill both in our selues and others.

Secondly, if we increase in goodness, neither waxing worse, nor standing at a stay, but daily getting ground of our corruptions.

Thirdly, if in all our intents and actions we looke vnto the Lord, as the iercher of our hearts, and the tryer & rewarder of our woorks, not discouraging our selues whatsoeuer men thinke, or speake  
of

Notes of  
sound re-  
pentance.  
Psal. 119. 6  
See the  
Sermo on  
that place.  
Doct. 2.  
Pl. 13. 14.  
Ioh. 3. 1.  
1 Cor. 4. 3.

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of vs and our doings, so that God be ap-  
proue of vs and them: not contenting our  
selues with mens approbations when the  
testimony of God is not for vs.

Fourthly, if we like best, and desire  
most that company in private, and that  
teaching in publike, where our special cor-  
ruptions shall be roundly and wisely, and  
mercifully reprov'd & inuighed against,  
and the duties wherein we come shortest,  
most earnestly pressed, and stood vpon:  
neither falling out with those that admo-  
nish vs, nor deuying, cloaking, excusing  
or extenuating our faults.

Q. What else is required in a worthy  
receiuer?

A. A competent measure of knowledge, <sup>2 Know-</sup>  
so that he be able to discern betwene the <sup>ledge.</sup>  
elements, and the Lords body and blood:  
taking euery thing in it owne nature and  
kinde: not confounding the signe with  
the thing signified, nor putting no diffe-  
rence betwene the Sacramentall and  
common bread, but vsing each of them in  
the manner appointed by Christ, & with  
such reuerence as is due vnto them, & to  
that end for which they were ordained:  
namely, the commemoration of Christ  
his

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his death, and our nearer and fuller communion with him.

**Q.** What further examination must we vndergo before our communicating at the Lords Table?

3 Faith.  
*Heb. 11. 6.*  
*Rom. 14. 23*

**A.** We must trie whether we haue faith or not: without the which it is impossible to please God, and whatsoever we do is sinne.

**Q.** What then is to bee beleueed concerning this particuler ordinance?

See the 1.  
Serm<sup>o</sup> on  
*Nat. 14.*  
*Doct. 7*

**A.** That it is ordained of God not to be a signe to signifie and represent, but a seale also to confirme, and an instrument to exhibit Christ with all his merits vnto euery beloner.

**Q.** Why is loue vnto men required in all faithfull receiuers?

4 Loue.

**A.** First, because being destitute of that, we cannot be assured of Gods loue vnto vs, nor of our loue vnto him.

*Iob. 3.*

Secondly, we cannot with any confidence expect at the Sacrament a general acquittance from all our debts vnto God, except we in loue, can passe by smal offences in our brethren.

*Mat. 18. 35*

Thirdly, the Lords Supper is ordained as a seale of a mutuall fellowship, and commu-

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ommunion of Gods people, as with their  
head Christ, so with one another.

Q. What rules are wee to obserue in  
oue?

A. First, if any indignity or iniurie  
haue bene offered vs, we must forgive,  
and forget the same, and overcome euill  
with goodnesse: louing them that hate vs,  
and praying for them that speak and pra-  
rise euill against vs, at least desiring and  
striving so to do.

See the  
Sermon  
on Isa. I.  
Doct. I.  
Mat. 18. 35  
Rom. 12.  
Mat. 5.

Secondly, if we haue done wrong vnto  
others, we must vndo it againe: otherwise  
our sacrifice and seruice cannot be ac-  
cepted.

Q. But what if those that wee haue  
wronged bee farre off, that we cannot  
seeke vnto them: or will not yeeld to a  
reconciliation when it is sought for?

A. God will accept of our true and bri-  
fained desire in that behalfe, when a re-  
conciliation is desired, but occasion deni-  
ed, and if others will not be pacified to-  
wards vs, it is their fault and not ours,  
neither must that keepe vs from the Sa-  
crament.

Thus much concerning examination.  
What

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**Q.** What is that Premeditation which must be vsed?

2 Premeditation.

**A.** It is a serious consideration of the benefits which we are to receiue by Christ Iesus.

**Q.** What are those?

Ex. 36. 21.  
Lev. 31. 31

**A.** They be set downe in the new testament (whereof the Lords Supper is a seale) and they may be reduced to three heads.

1. Freedom from all manner of euill whatsoever, whether of sinne or misery, in this life, or in that which is to come:

2 The inward  
toyment of  
all good  
things:

1. In this  
world:  
and that,

1. For the inward  
man.

1. Perfect iustification.  
2. True sanctification.

2. For the outward  
man.

3 a good name,  
estate, safety,  
health, &c.

2. In the world  
to come.

4 all manner of happiness, &c.

**Q.** Hauing thus examined our selues concerning our repentance, knowledge, faith, and loue, and vsed premeditation of

to the Lords Supper.

of the benefits that are to be expected of all worthy receivers, what remaineth further to be done by vs?

A. Wee must before our approaching to the Lords Table, earnestly beseech his Spiesse to giue a blessing to thes our deuours; and where we haue come short in fitting our selues, wee are to intreate him to pardon it; to accept of vs in the mediation of his deare Son, and to make a supply of all our wants, of his rich mercy and free grace.

Q. But what if a man find that he cometh very short of that examination, and preparation that is required; were he not better to be absent himselfe from the Sacrament, till he be better fitted.

A. In no wise: for if he be upright hearted, though neuer so weake, the Lord will accept of him. And if he feele his sickness to be grievous and dangerous, he hath the more need to hasten to the Whistian: neither is the staying from Gods ordinance a means to better his estate, but rather to make him worse, and to pull Gods heavy iudgments vpon his soul & body. Num. 9.

Thus much concerning the duties tending to preparatiō before our receiving.

How

See the 2.  
Sermon  
on 1. Ch. 30  
Doct 3.

## A Dialogue of preparation

**Q.** How must wee be disposed in the present act of receiuing?

**A.** We must present our selues with reuerence before the Lord, setting our senses and our faith a work, and heedfully meditating vpon these foure things.

How we  
are to bee  
disposed in  
the act of  
receiuing?  
I/a, 53:

**First.** When we see the bread broken, and the wine poured out, we must consider the bitter passion of Christ Iesus, who was wounded for our transgressions and broken for our iniquities; who encountered with his Fathers wrath, and with Satan, death, and hell: and for our sakes in particular sustained such wofull torments in his soule, and torments in his body, that he cried out in the bitterness of his heart, My God, my God, why hast thou forsaken me? and at length shed forth his most precious blood for the pacifying of his Fathers displeasure, and the satisfying of his infinite iustice. And withall wee should seriously ponder vpon the inconceivable love of God the Father, in giuing his only and well beloved Son, to suffer such unspeakable torments for vs, who were cursed rebels against him: and thence bee vsd to thinke on the heinousnesse and odiousnesse of our sinnes, which



## to the Lords Supper.

which so farre incensed the Lords wrath  
& indignation, that nothing could quench  
the flame thereof, but onely the precious  
blood of his deare Sonne.

Secondly, when we see the Minister di-  
stributing the bread and wine, we are to  
consider, that as those outward elements  
are offered unto vs by man: so Christ Je-  
sus with all his benefits is offered unto  
vs by the blessed Trinity.

Thirdly, that as we reach forth our na-  
tural hand to receive the bread and wine,  
we must likewise reach forth the hand of  
faith to apprehend and lay hold on  
Christ.

Fourthly, in eating the bread and  
drinking the wine, we must apply Christ  
with all his merits particularly unto our  
selves, and be assured, that as that bread  
and wine are made the nourishment of  
our bodies: so Christ his body and blood  
are made the nourishment of our soules:  
And as certainly as the bread and wine  
are made one substance with vs, to  
strengthen our bodies, and to refresh our  
hearts, so surely Christ is made one with  
vs, and we with him, and then our soules  
shall be strengthened, and our hearts  
spirits

## A Dialogue of preparation

spirituall renewed, either presently in the very act of receiuing, or afterwards in due time, when we shall stand in most need of comfort. And therefore in assurance of faith we should stir vp our hearts to expect all the sozenamed benefits of remission of sinnes, and sanctification of our natures, together with the fruition of all outward blessings, and the remouall of all hurtfull crosses.

**Q.** Well were it for vs indeed, if wee could look for these things to be bestowed vpon vs: but the greatnesse and multitude of our sinnes is such, that we instly feare they still keep good things from vs.

**A.** This doubt should not perplex nor trouble vs, if we be truly penitent for all our transgressions: for Christ hath paid for many and great sinnes, as well as for fewer & lesser: and thzough him the Lord is ready to pardon all, and all manner of iniquities, as well the greatest of them, as the smallest, and if once our sins be done away, all the sozenamed benefits do of right belong to vs.

Thus much concerning the meditations that are needfull in the very act of receiuing.

What

See the  
Sermon  
on Isa. 1.  
Doct. 7.  
1. Iob. 1. 6.  
Eze. 36. 25.

## to the Lords Supper.

**Q.** What is to be done after our receiving?

**A.** First, we must give hearty thanks unto the Lord for this inestimable benefit, which we have received in being partakers of the Lords Supper.

What to be done after our receiving.

Secondly, we must carefully mark how we spend, and what successe we find, and if the Lord afford us present comfort, we must be much more thankfull, and endeavour by all good meanes to nourish and cherish the same, and if we misse of it for that time, we must notwithstanding give God the glory of his truth, in making good his covenant and every part thereof, and therefore with confidence and confidence wait and pray for the blessing: resolving with our selves (every one in his owne soule) that as sure as God is true, and faithfull in his promises, we shall in the fittest season reape fruit and profit by his ordinance, which in conscience and obedience unto him, we have bene partakers of. In which regard every particular believer may boldly speake, in this, or the like manner unto his owne soule: I have with as great brightness as I could, communicated at the Lords table,

C

and

## A Dialogue of preparation

Psal. 31:

and there receined the seale of the euerlasting covenant of grace, and therefore it shall assuredly be perfozmed vnto me: and albeit my faith, and assurance of Gods fauour be but weake, it shall be strengthened, and whatsoeuer Satan, or mine owne deluded conscience tell me, all mine iniquities are pardoned and covered, and I am at this very instant, as free from sin in Gods account, as Adam was before his fall, and as the Saints and Angels are now in heauen, yea, as Christ Iesus himselfe is, I being a member of his mysticall body.

And for sanctification, though I be tainted with much ignorance, with many errors, with bad affections and euill actions, yet the Lord according to his covenant, will refozme all, and giue me a mind to know him, and his will, and a memory to hold fast what I know: he will giue me an heart to loue him, to feare him, and to obey his Commandements. I shall haue Christ his power to strengthen and vphold me, his wisdom to instruct and direct me, and his Spirit to worke all needfull graces in me, so that all the powers of hell shall neuer be able to preuaile against

## to the Lords Supper.

against me, much lesse shall the afflictions of this world be able to separate me from Christ Iesus, I need not feare any euill: For all shall worke together for the best unto me, neither can I want any thing that is good, for God hauing giuen vs his Sonne, how shall hee not with him giue vs all things? Rom. 8.

Thirdly, we must determine and endeavour to lead a new life, bringing forth the fruits of Repentance, faith, and love, more abundantly then in former times, as hauing renewed our covenant with the Lord for that purpose: and therefore when we find any sinful motions stirring within vs, we should reason thus: Did I not at the Sacrament vow and covenant with God to stricke against all manner of corruptions? and did I not receiue the seale of the covenant in assurance that I should haue power and strength against them? Why then should I yeeld vnto them? why should I be any longer in bondage vnto them: nay, I will not serue sinne in the lusts thereof, but will resist it, and by the power of Christ I shall get victory ouer it: for the Lord hath said that sinne shall not haue dominion over vs. Rom 6.14

## A Dialogue of preparation

So also when we find wants and imperfections in our best services, as coldnesse in prayer, distractions in meditating, unfruitfulnesse in hearing, deadnesse in singing of Psalmes, &c. As also impatience, or faint-heartednesse vnder crosses, disgraces, persecutions, &c. Let vs then relieue our selues with these, or the like meditations: Was I not lately at the Lords table, where I receiued a pledge of my ingrafting into Christ, who is the true Vine: and is there not in him sufficient iuice of all good graces to be deriued to euery branch that is in him: and is not the second Adam as able to conuey his vertues into me, as the first Adam was to conuey his corruptions: why then should I not seeke to him, in assurance of obtaining strength to do and suffer what soeuer he will haue me: yea, I will run vnto him, and craue power and ability from him, and asking, I shall obtaine: for he hath said it, that will neuer falsifie the least part of his truth.

Ioh. 15.

Q. May it not then be concluded, if immediatly vpon the receiuing of this Sacrament, we grow worse then we were before, that we came vnworthily thereunto?

A. Yes

## to the Lords Supper.

A. Yes verily, if we be indeed worse, and not in our owne conceit onely, it is sure that there was some sinne or other vnrepented of lying vpon our consciences which caused Gods ordinance to be ineffectuall. Andeē the worstest receivers, in their owne imaginations, and through Satrans false suggestions, seeme vnto themselves to be worse (when in truth they are not so) because they feele their corruptions stirring more violently, and temptations rushing vpon them more fiercely then euer before: but this is so farre from being an argument of unworthiness receiuing, that if they let themselves to resist this combato, there can be no more euident testimony of their unworthiness receiuing: for now that their sinne hath had a deadly blow, it beginneth (like a mad bull in the same case) to rage more furiously: and Satan being dispossessed of his holds, plyeth his businesse with new and fearfull assaults; and therefore such haue no cause at all to be dismayed, but rather very great cause to be comforted.

Q. But (will some say) what shall I thinke of my selfe in this matter, when I finde, that whereas I resolued vpon new

## A Dialogue of preparation

obedience, I come still farre short of that which I am desirous to performe.

A. You need not discourage your heart for al this: the sight of your imperfections argueth that your eyes are more enlightened then in former times, and that you have gotten an humble and lowly conceit of your selfe, and your good deeds, which are things very pleasing unto God: neither doth he require such strict obseruation of the Commandements, as that we should obey them in perfection, but onely that we should consent in our hearts, and labour in our practise to yeild obedience thereunto: which if we can do, the Lord will graciously accept of us, and of those duties which we performe, seeing that we fall not in the substance of his service, but onely in some circumstances, and that still lose against our wills.

See the  
Sermon on  
Isa. 1.  
Doct. 1.

See the  
Sermō on  
3 Chr. 30.  
Doct. 3.

FINIS.



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